THE

BAPTIST REPORTER.

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ANNUAL MEETING OF THE GENERAL BAPTISTS—1860.

This year the ministers and representatives of the churches of, what is yet called, the *New* Connexion of General Baptists met in the Eastern District, at Wisbeach, in Cambridgeshire. We say what is "yet called," for it is time that this distinction were dropped. The old Unitarian General Baptists have nearly fulfilled their expected destiny of dying out; for how can a body live without blood or breath? And they, having unhappily and fatally denied the atoning power of the blood of Jesus and the regenerating influence of the breath of the Holy Spirit, are now nearly extinct. The ancient General Baptist churches of England were not only evangelical, but they were among the first dissenting communities in Britain after the so-called Reformation; nay, we think it can be shown that they were *the* first. It now appears that after the Revolution of 1688, their congregations sunk into that state of lethargy which then prevailed in the religious world. None, however, of the dissenting bodies suffered so much from the prevalent supineness and indifference as the Presbyterians and the General Baptists—the former more than the latter; for while many, perhaps most, of the Presbyterians gradually settled down in the cold and chilly region they had chosen, the General Baptists made a vigorous and successful effort to get out of it. Hence it was that in 1770 what is called the "New Connexion" was formed; not altogether new either, for it consisted of those ancient churches which had held fast to evangelical truth, and several new churches of the same faith and order which had lately spontaneously arisen in Leicestershire and Yorkshire. Few and feeble when first united, under the able management of the late Dan Taylor, who may be regarded as the founder of the new Union, they were amalgamated into one compact body, and ever since they have been making slow but steady progress; and now, though yet "little among the thousands of Judah," they have, by the favour of God, secured a position which promises permanency and growing prosperity. "Who hath despised the day of small things?"

But the Centenary of this section of the baptist body is approaching, and then, it may be, the distinctive title of "New," yet used, may with

propriety be dropped, except, as some seem to desire, the baptists of Britain should in the meantime agree to sink their theological distinctions and become one united body like the Independents, among whom may now be found both Calvinists and Arminians.

But *anent* the "Association." And here again one word, the word we have just written, stops us. The term "Association," which is used by the Particular Baptists to describe their county or district annual meetings, is, by the General's used to describe the annual assembly of all their churches. This sometimes causes misapprehension and confusion. The old General Baptists called their annual meeting the "Assembly," but that term was purposely avoided at the formation of the New Connexion; and it seems now desirable, to avoid misunderstanding, that some other name than "Association" should be adopted. The General's have their county, or rather district, meetings as well, which are held quarterly or periodically within each year, but they are called "Conferences."

It may also be well to point out that the Particular Baptists have no such annual gathering of all their ministers and representatives as that which takes place at the Annual Association of the General Baptists, or at what is called the "Congregational Union" of the Independents; the annual meeting, usually held in London, of what is called the "Baptist Union," being nearly altogether confined to statistics, correspondence, and the passing of resolutions. Whether that "Union" could be enlarged into a more popular form, like the "Congregational Union," is a question which deserves the serious consideration of those who are seeking for the amalgamation of the whole of the baptist communities. At present, the General Baptist churches only are united in one compact body, and though comparatively few in number, their annual meeting is generally much larger than that of the "Baptist Union;" as large, perhaps larger, than any other religious assembly of the same kind in the kingdom, not excepting the Independents, if their autumnal meeting at Leicester a few years ago may be taken as a fair specimen. We make these remarks in order to shew that the organization of the whole of the baptist churches of Britain might be improved to their mutual advantage, and without the sacrifice of their individual independence or theological convictions. At present we are a three-fold cord, but not united.

But we must go to Wisbeach. How to get down into the "Fens" is not now the serious question it was when we were contemplating such an errand in years gone by. In 1824, we were two whole days on foot, by coach, or in a waggon sent up to meet a score of us at Peterborough, in reaching the town of March, from Melbourne, near Derby. At the last Association held at Wisbeach, a party of us hired a conveyance, and we were on the road from three in the morning until nine at night in reaching the place from Leicester, all wet through when we got there. "We cannot but remember such things were!"

Now we start by Rails, and but for an hour's delay at Peterborough, we should have been at Wisbeach in three hours. All along the lines we could not but notice the backward state of vegetation. No grass cut down in the meadows of Leicestershire and Rutland, and no corn in the ear in that land of "Goshen," the fens of Lincolnshire and Cambridge! And then, we had not on the hedgerows, here and there, as hitherto, what we had never once failed to have for now nearly forty years, any of our favourite wild roses, blooming and blushing in virgin

beauty—no not one! We could not but feel pensive on noticing the absence of our old companions, who always seemed to bid us welcome and wish us good-speed on our journey.

Now we must proceed to business. This was the Ninety-first Annual Association, which, being held in a comparatively small chapel, and in a town more remote from the majority of the churches, was not so numerously attended as that in the spacious chapel at Derby in the preceding year.

On Monday evening the "Business Committee" met to make the necessary arrangements; and a public prayer-meeting was held in the chapel at seven o'clock. Many were present, and it was felt to be a season of hallowed enjoyment.

On Tuesday morning, from seven to eight, "States of the Churches" were read—the minister of the place, Rev. T. Watts, presiding. At nine, the Rev. R. Kenney, of Burton-on-Trent, appointed at the former Association, took the chair, and the Rev. James Lewitt, of Nottingham, and William Bennett, Esq., of Sawley, were chosen as Moderators, with Messrs. Marshall and Newman to assist the Secretary. It was then agreed that ministers and members of other christian churches be allowed to attend and occupy seats in the gallery—the representatives of the churches occupying the sittings in the body of the chapel below.

Rev. D. M. Graham, M.A., of New York, was next introduced to the meeting by Dr. Burns. Mr. Graham was deputed by the Free-will Baptists of America to represent them at this Association. A more suitable person for the purpose it would perhaps have been impossible to find. Dr. Burns, in a few interesting and telling remarks, illustrative of Mr. Graham's position in the Free-will body, and of his intellectual and moral worth, prepared all present to give Mr. G. a thoroughly hearty welcome to the Association, to our churches, our homes, and our hearts. He was received by the whole of those present standing up. Mr. Graham, in his reply, after referring to the great pleasure he experienced in meeting so many ministers and representatives of our body, and of realizing at that moment a long and pleasant dream, proving himself well up in the history, both of the Free-will Baptists on the other side of the Atlantic and of the General Baptists on this side. Hence he graphically described the common origin of the denominations in regard to time and circumstances, and men and early struggles. Having referred to the visits of Dr. Sutton, and Dr. Burns and Rev. J. Goadby, to the Free-will Baptist churches, Mr. G. gave a detailed account of their educational efforts as a denomination, and stated, that from the time of the visit of Dr. Burns and Mr. Goadby to the present period, about 80,000 dollars had been raised and invested in different institutions. They have nearly 60,000 communicants in the body; their sabbath schools are increasing in numbers; and they are greatly desiring to plant churches in great cities. Recently, a spacious and beautiful place of worship has been erected by them in 28th Street, New York, of which place Mr. Graham is the minister. In conclusion he expressed an earnest wish that those who have friends proceeding to that city, or to any other part of America, *via* New York, would give them letters of introduction to him—especially in the case of young men, several of whom he had been instrumental in providing with situations and reclaiming from vicious courses.

At twelve o'clock the Chairman gave his address, in which he endeavoured, in the first place, to

impress upon the minds of the representatives the fact that they were acting not merely for themselves but for the whole denomination: and that, therefore, they should deal faithfully, conscientiously, and in a truly christian spirit, with every question which would demand their attention. In reviewing the past year grateful allusion was made to the fact that, while six ministers of the body had during the previous year been called to exchange worlds, only one, very aged, had been removed from us during this year, and that all the more prominent and responsible members of the body had been spared.

Special reference was made to, and some judicious advice was given in regard to a case from the Midland Conference. As this case is one confessedly of great importance, and as it will again be discussed at the next Association, we will omit reference to minor topics and dwell more at large upon this. The case, as presented by the Conference, is as follows: "That this Conference desires again to bring before the attention of the Association the painful fact, that a considerable number of our churches are known to do little or nothing for the Institutions of the body, impairing its efficiency and retarding its progress; and that as such conduct amounts to a neglect of the moral obligation which is implied in such union, this Conference requests the Association to take into its serious consideration the adoption of the following resolution: 'That such churches as do not contribute to the Institutions of the body shall have no power by their delegates to vote in the disposition of the funds of such Institutions, nor in anywise to exercise control over their affairs.'"

This question, in the opinion of the Chairman, was one of the gravest importance, and considering the disinterested motives of those who brought it forward, and the great value to the whole body of the object sought, it should bespeak the most patient, charitable, and thorough consideration. A satisfactory settlement of the question would probably strengthen our position, improve our action, and extend our influence. The case seems to involve the solution of the problem—how most effectually to harmonize voluntaryism with connexionalism, or how so to excite and regulate the voluntary principle throughout the entire body, that it may most effectually work out the objects of our union. One of these objects was said to be the support of those Institutions of the body which contemplate the extension of the Redeemer's cause at home and abroad. Special reference was made to the Home and Foreign Missions and the College. These Institutions were said to be closely connected; to depreciate one would injure the rest. The support of the Foreign Mission depends upon the strength of the churches at home, but neither of these can be sufficiently carried on without such agents as only a well-conducted and well-sustained College can supply. To appeal to no higher law, both reason and equity declare that each church of the body should contribute its share in the support of the Institutions of the body. We have not, nor desire to have, the power to compel to duty. It is, however, a sad perversion of the voluntary principle to construe it into an apology for doing nothing, or for giving nothing, to the cause of Christ. We should all aim to promote the stability, activity, and usefulness of the entire connexion. Whatever will promote this should be diligently sought, and whatever will obstruct this should be carefully avoided.

The Chairman concluded with the wish that this might be one of

the happiest, best, and most productive Associations which the New Connection of General Baptists have ever held.

At three o'clock on Tuesday afternoon the Association Letter was read by the Rev. J. Salisbury of Hugglescote. The subject, "Scriptural Election and Predestination," naturally elicited some discussion, but by no means so much as was anticipated. This was owing chiefly to the very able and christian manner in which this difficult subject was treated by the writer. The letter was ordered to be printed.

In the evening the Home Missionary meeting was held, R. Wilkinson, Esq., of Totteridge Park, in the chair. Interesting addresses were delivered by Revds. W. R. Stevenson, M.A., J. Lewitt, C. J. Middleditch, of the Baptist Irish Society, and D. M. Graham, M.A. Among other projects urged upon the consideration of the body was the establishment of a General Baptist church at Liverpool. Powerful reasons were assigned why we should do so. "Is it not," said Mr. G., "to be deplored that, when your children leave their homes to cross the Atlantic, there is not one of your pastors in that port to care for them, and bid them farewell? Let there be in future one of your ministers to implore a blessing on your children as they leave *your* shores for the new country, and there shall be another to bid them welcome when they land on *ours;* and thus shall there be a new and holy bond between New York and Liverpool." Mr. Middleditch spoke in favour of the Irish Mission, and at a subsequent meeting it was resolved: "That we commend the important work of the Baptist Irish Society to the sympathy and support of our churches."

On Wednesday morning, from six till seven o'clock, a prayer meeting was held. From seven till eight, and from nine till a little before eleven, "States of the Churches" were read. At eleven o'clock the first sermon was preached by the Rev. J. Preston of Chesham. Text: Malachi iii. 10, "Prove me now herewith, saith the Lord of hosts, if I will not open to you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." The preacher represented this as a Divine challenge, and showed that there was involved in our acceptance of it—an increase of vital piety in the individual members, in the ministry, and in the churches at large; that there must be a more zealous and systematic effort for the conversion of souls; that this was the only way of conserving our own piety, of preserving the peace of the churches, and of fulfilling the purpose for which churches were formed: and also that there needed more earnest and importunate prayer; that this would rest on ourselves; that it would increase our spiritual influence, and must bring down that energy without which all effort must be in vain. The result of the challenge being accepted must be a certain and an abundant blessing.

In the afternoon a second sermon was preached by the Rev. D. M. Graham, M.A., who, after a graceful apology for occupying the place of an appointed preacher, announced for his text, 2 Cor. v. 5, "Now he that hath wrought us for the self-same thing is God, who also hath given unto us the earnest of the Spirit." After some prefatory remarks, the preacher stated the circumstances under which his mind was called to the text. A member of his church—a mother—sent for him; he found her dying. After commending her family to him she turned her whole thoughts to the future, and, beginning with this chapter, she at length reached that verse, and then, while uttering her

thoughts about it, repeating the verse, she expired. What were some of the thoughts which comforted this dying saint? What is "the self-same thing?" It is that mortality is to be swallowed up of life. Mortality is much more than death. It includes all the pain, remorse, and anguish we endure—all the evils of our fallen condition. There was, however, something better to come. Mortality is to be swallowed up of life. What is life? Not simply breathing. Life here means life with blessing—to the soul, spirit, body; the opposite of all sorrow and all evil. But this was not enough. There was something pressing on the writer's heart. Paul remembered how it was that he became thus changed. Now he that hath wrought us for the self-same thing is God. He was once in a state not fit for the glory of the future; but God had made him fit. The figure is derived from sculpture. Paul was once a stubborn rock, but out of the shapeless mass he was wrought out into a perfect man. He remembered when he was as a dead man. The being who had thus changed him from a state of death to life was God. It was no human change; it was a change which God wrought. And yet Paul co-operated with God. Did God find Paul as a block of granite, and work on him as if he knew nothing about it? He worked on him as a being in possession of every human faculty—conscience, will, &c. At his conversion he began to obey the Lord Jesus, just as the pupil obeys the teacher. Paul's mind began to work with God's. And thus it must ever be. Who also hath given unto us the earnest of the Spirit. You have had an intimate friend,—that friend sickened, and at length died; but his image is still present; you think of him in his glorified state. The Holy Spirit has preserved the character of Christ in the Bible. The Holy Spirit is God in spirit form, and performs his work in the way of enlightenment, revealing the richness and fulness and glory of Christ. Paul even realized the presence of Christ. What we need as effective ministers and christians is to realize Christ's presence. He knows as much of us now as he did of his disciples when on earth.—He that hath wrought *me*. Personal experience of this change is necessary to usefulness. We need to incarnate the truth we present as Christ incarnated the love and truth and God.

On Wednesday evening the Foreign Missionary meeting was held, R. Pegg, Esq., of Derby, in the chair. The chapel was crowded. The Secretary read an abstract of the report, after which addresses were delivered by the Revds. J. B. Pike, T. Goadby, B.A., D. M. Graham, M.A., E. Stevenson, J. Burns, D.D., I. Stubbins, W. Brooks, and H. Wilkinson. The addresses were worthy the honoured names borne by several of the speakers.

On Thursday morning another prayer meeting was held from six till seven o'clock. The remainder of the day was devoted to business. All the meetings were commenced and concluded with prayer. Among the brethren who took part in this exercise were the Revds. J. Stevenson, M.A., R. Ingham, S. Allsop, G. Maddeys, J. F. Winks, C. T. Crate, J. Taylor, T. Gill, T. Horsfield, E. Bott, and J. Cholerton.

On the whole the Association was, as the Chairman in his opening address wished, a happy one; and may it be seen in future years that it was, as he further wished, "productive" of great good to the denomination and to the world.

The business transacted was of the usual character, comprehending "Churches applying for admission—Cases from Conferences, Churches, or Individuals—The College at Nottingham—The Home and Foreign

Missions—The Hymn Book and the Magazines—The Association Fund—Admission of Ministers—The next Association and Annual Letter—Correspondence with America and Miscellaneous."

The only minister deceased was Thomas Yates, sen., a venerable servant of Christ, who was born in 1774, and died in Leicester, May, 1860, aged 86 years. Mr. Y. was converted in youth, and was early engaged in preaching the gospel. He was pastor of the church at Thurlaston, near Leicester, thirty years, and was afterwards engaged in the villages. He was a great walker, and when seventy, he frequently walked many miles and preached three times on the sabbath. He was the writer of several small publications on religious subjects, which met with acceptance from many, passing through several editions. Among the last words he was heard to utter were these:—

"Jesus! my all to thee I trust;
And if thou call me down to dust,
I know thy voice, I bless thy hand,
And die in smiles at thy command."

Mr. Y. was father of the Rev. T. Yates, now of Wirksworth.

SUMMARY OF STATISTICS.

Numbers added this year, viz.:—	
Baptized	1431
Received	381
Restored	115
New Church	20
Unaccounted for	101
	2048
Numbers reduced this year, viz.:—	
Dismissed	300
Excluded	203
Withdrawn	395
Removed	160
Dead	365
Extinct Church	14
Unaccounted for	310
	1747
Clear Increase	301

Total number of Members, 19,298; Sabbath Scholars, 27,683; Teachers, 4,208; Chapels, 205; Other Preaching Places, 48.

The reports from the churches, usually called "States," were, of course, of a varied, but upon the whole of a cheering character. Those from the larger churches, whether in towns or cities, or formed into one church from several village congregations, were the most gratifying and promising; whilst those from isolated or disunited village churches showed that they were struggling for life against adverse local influences, and proved what is obvious to all lookers-on, that all such small congregations must at once seek for union with others in a similar position around them, in order to form one compact and efficient church, or place themselves under the wings of some neighbouring larger church, or dwindle away. Perhaps nothing has so much retarded the progress of the General Baptists as the passion, in every separate village congregation, for independency of constitution and action—but it is independence running to ruin. What renders this self-destructive policy more painful is the fact, that nearly all these small churches are in positions where they might easily unite, but some resident "Diotrephes, who loveth to have the pre-eminence among them," by "prating" about independence, prevents.

The discussion on the important question noticed by the Chairman in his opening address, was animated but pacific, and it was finally

"Resolved: That this Association regards it as the duty of all the churches in the body to support the three recognised Institutions of the Connexion, viz., the Home Mission, the Foreign Mission, and the College; and resolves that a Committee be appointed, who shall be earnestly requested to give this subject their grave consideration, and bring up a recommendation to the next Association."

This was, perhaps, under the circumstances, a wise arrangement, but the root of the mischief lies deeper. No such "Case" would have

been needed but for the indulgence of that fatal passion for independence in small disunited churches, which not only prevents their own progress, but renders them quite incapable of helping others.

The attempt to revive the ancient cause at Lincoln met with warm approval; and a similar attempt at Norwich, under the ministry of brother Wilkinson, who is unable to return to India, was commended to the notice of the General Committee of the Home Mission, who immediately voted twenty pounds to that object.

The consideration of the establishment of a General Depository for Trust Deeds, and the appointment of a Registrar, was referred to a Committee.

A kind and fraternal letter from Mr. T. Cooper, explanatory of his absence from the Association, having been read, it was

"Resolved: 1st, That Mr. Cooper's letter be received, and that we express our regret at his absence. 2nd, That we request the General Home Missionary Committee, at an early opportunity, to consider the practicability of obtaining the services of brother Cooper, at least for a few months in the year, in the work of evangelization in connection with our churches."

The Secretary of the Home Mission, having communicated with Mr. Cooper, finds that under his existing arrangements he is not able to comply with this request.

An application having been made for a missionary from Brisbane, Queensland, Australia, a committee was appointed to receive applications from any minister disposed to engage in that service.

The affairs of the College occupied considerable time and attention. Two students, having completed their course, had received and accepted invitations, two had been admitted, and three other applications had been made. The design of erecting suitable buildings for the College was again discussed, but postponed for future consideration. The reports of the Examiners were, upon the whole, satisfactory. The President and the students had been fully engaged in preaching.

The Committee of the General Home Mission was re-appointed, Mr. J. F. Winks, of Leicester, Secretary, Mr. W. Stevenson, sen., of Derby, Treasurer; the vacancies in the Committee of the Foreign Mission were filled up; Rev. J. C. Pike, of Quorndon, Leicestershire, Secretary, and Robert Pegg, Esq., of Derby, Treasurer.

The Hymn Book Committee reported that they were now clear of debt, and placed £75 in the hands of the Treasurer of the Association. A new edition of a medium size and type is contemplated.

The Ministers admitted into the Connexion this year were, T. T. Wilson of Edinburgh, J. Jefferson of Sheffield, J. W. Beevers of Rotherham. One application was delayed, for want of the necessary testimonials and information.

A fraternal letter from the "General Conference of the Freewill Baptists" of the Northern States of America was read, to which the President of the College—the Rev. W. Underwood was directed to reply. The brethren there continue to maintain their uncompromising course in opposition to slavery in all its hideous phases. The present number of members in their Churches is now about 60,000, and they are vigorously supporting and extending their educational and missionary institutions. Mr. Graham was commended to the brotherly affection and aid of the brethren in England. In response to this commendation the association earnestly requested all the churches to receive Mr. G. with cordiality, and render him liberal assistance in his noble attempt to establish a prosperous church in the new and handsome

building he and his friends have recently erected in the city of New York.

The "Association Rules," as revised by the President of the College, were read, considered, amended, and adopted.

The Committee for erecting a suitable Monument over the earthly remains of the late Rev. J. G. Pike in the cemetery at Derby, having completed their work, received the thanks of the Association.

A Petition against the proposed "religious questions" in the Census Bill, was prepared, adopted, and forwarded forthwith.

On the proposal for a closer union with other baptists, it was resolved: "That this subject be considered at an early stage of the next Association."

The next Association to be held at Dover Street Chapel, Leicester. Rev. Isaac Stubbins, Missionary from Orissa, President. Rev. T. Watts of Wisbeach to write the Letter on "The non-attendance of Influential Members at Prayer Meetings."

This year the sittings terminated shortly after eight o'clock on Thursday Evening, when the Chairman expressed the gratitude all felt to God, by offering devout thanksgivings for his mercy and favours.

A supper soiree, if we may so call it, was then enjoyed in the large public hall, where during the past three days refreshments had been provided. After partaking of the "good things" which yet remained, calls were made for various speakers, and of course for our tall and comely trans-atlantic visitor, who after entertaining the friends with some of his "Yankee witticisms," was followed by a little broad-set Englishman—brother Hester of Long Sutton—who proved himself a match in "that sort of thing" for his American brother, reminding some of a recent contest of a less peaceable and friendly character. Warm thanks were expressed to the friends at Wisbeach for their kind and generous hospitality, but they were reminded that before another Association was held there, they must enlarge their place of worship. The town was increasing in respectability and population and would require it. Now was the time to do it; and they had better do it at once while some of them were yet alive. If it cost them £3,000, £4,000, or even £5,000, they could do it; and do it with as much ease themselves, as our friends at Sacheverel Street, Derby, who are about to erect a building worthy of themselves and the times in which we live.

Next morning many of the friends, young and old, male and female, ministers and brethren, our American visitor among them, took a trip down the river in a steamer, to one of the villages on the coast, returning safe in the evening after breathing the refreshing sea-air and enjoying a pleasant relaxation after the close sittings and anxious discussions of the week, which, including the early morning devotional meetings, usually lasted from six in the morning until nine at night.

Others spent the morning at Wisbeach in seeing some of its recent improvements, and in calling on old friends, it may be for the "last time," and after dinner had a pleasant ride home again, where we found our own houses in peace.

Poetry.

WHAT SHALL I GIVE?

BY MRS. SIGOURNEY.

"It is more blessed to give than to receive."

Give prayers; the evening hath begun.
Be earlier than the rising sun.
Remember those who feel the rod;
Remember those who know not God.
His hand can boundless blessings give;
Breathe prayers; through them thy soul shall live.

Give alms; the needy sink with pain;
The orphans mourn; the crushed complain.
Give freely; hoarded gold is curst,
A prey to robbers and to rust.
Christ, through his poor, a claim doth make;
Give gladly, for the Saviour's sake.

Give books; they live when you are dead;
Light on the darkened mind they shed;
Good seed they sow, from age to age,
Through all this mortal pilgrimage.
They nurse the germs of holy trust;
They wake untired when you are dust.

Give smiles, to cheer the little child,
A stranger on this thorny wild;
It bringeth love, its guard to be—
It, helpless, asketh love of thee.
Howe'er by fortune's gift unblest;
Give smiles to childhood's guileless breast.

Give words, kind words, to those who err;
Remorse doth need a comforter.
Though in temptation's wiles they fall,
Condemn not—we are sinners all.
With the sweet charity of speech,
Give words that heal, and words that teach.

Give thought; give energy to themes
That perish not like folly's dreams.
Hark! from the islands of the sea,
The missionary cries to thee;
To aid him on a heathen soil,
Give thought, give energy, give toil.

NOT MINE, BUT THINE.

Thy way, not mine, O Lord,
However dark it be;
O lead me by Thine own right hand,
Choose out the path for me.

Smooth let it be or rough,
It will be still the best;
Winding or straight it matters not,
It leads me to Thy rest.

I dare not choose my lot,
I would not if I might;
But choose Thou for me, O my God,
So I shall walk aright.

The kingdom that I seek
Is Thine; so let the way
That leads to it, O Lord, be Thine,
Else I must surely stray.

Take Thou my cup, and it
With joy or sorrow fill;
As ever best to Thee may seem,
Choose Thou my good or ill.

Choose Thou for me my friends,
My sickness or my health;
Choose Thou my joys or cares for me,
My poverty or wealth.

Not mine, but thine the choice
In things or great or small;
Be Thou my guide, my guard, my strength,
My wisdom, and my all.

Reviews.

A Blow at the Root of Puseyism. By James Mules, LL.B. London: H. J. Tresidder.

This pamphlet consists of a Preface and a Baptismal Address—the former being nearly as long as the latter.

It appears that Mr. Mules was a clergyman of the Established Church, for he calls himself "Late a Presbyter of the Church of England." The decision on the Gorham case first caused him to doubt, and after a

"Careful examination of the other side of the question—in regard to tenets anciently held, and maintained by the labours, the learning, pious lives, and happy deaths of a people wonderful for the simplicity of their faith and manners, their persecutions endured for the sake of the truth they held and cherished, and their steadfastness in maintaining the same even to bonds,

tortures, imprisonment, and death, the delusion of his mind was dissipated."

Mr. M. further states, that meeting with the works of the learned Dr. Gill—

"An examination of the whole subject of baptism in extenso was instituted—the arguments and proofs pro and con duly weighed. A determined battle was fought against the truth—the works laid aside again and again; but at length truth proved mightier than error, and the cause of a despised body of poor christians, ever under ban, and cut off from all hopes of worldly honour and emolument, embraced. The way in which an escape from the labyrinthine mazes of tradition was effected, is rather a curious page in the conduct of the understanding. The claims of a counter tradition were first instituted and established. The historic records of sixteen centuries were searched—wherever attainable, original sources of information were sought, in undoubted contemporaneous histories; and documents, proofs, and not bare opinions; facts, not surmises, were alone regarded of moment; the testimony of friends and foes was sought and recorded, and after a period of anxious search and suspense, the voices were taken, and a verdict recorded in the author's conscience, that the baptists have the best of it in the controversy; and whether judged by the claims of the purest and earliest antiquity, the force of their proofs, and the soundness of their reasonings, they are the true exponents of the doctrine of Christ and his apostles; and the nearest approach to the primitive church, in the judgment of the author, of any existing body of professing christians."

Ten Days in Kingstown and Dublin with the Rev. J. D. Smith, in May, 1860. *By Dr. Massie. London: Snow. Fourpence.*

More pleasing intelligence from the scenes of awakening and conversion. Mr. Smith has been highly favoured in being made instrumental in producing such happy results as are here described. When shall we witness such demonstrations of the power and mercy of God in proud conventional England?

Visible Fellowship: an Inquiry. By Robert A. Bellman. London: Tresidder. Sixpence.

Mr. Bellman informs us that after much research he found it impossible to resist the conclusion that, "The scriptural principles of the visible fellowship of the saints, and the unity of the church are, Confession of the name of Jesus in baptism." This proposition Mr. B. aims to establish; but the question returns, "What is baptism?" for do not pædobaptists require what they call baptism before fellowship?

Baby Baptism. A Correspondence questioning its legality, between Thomas Dunn, and a Minister at Stepney. London: Arpthorp, 22, Bishopsgate Without. Twopence.

Brimfull of strange instances and biting sarcasms. We dont know who Thomas Dunn is, or who the "Minister" is whom he addresses, but we should hesitate to indorse some of his alleged facts, and we very much doubt the propriety of discussing a sacred subject after this fashion.

Correspondence.

THE BAPTISTS IN IRELAND.

To the Editor of the Baptist Reporter.

Dear Sir,—The friends in Ireland among whom I have been labouring for four sabbaths are anxious that in your periodical, which is read among them, a short account should appear of the work of God now being carried on among them. I therefore send you the following sketch for your next month's issue, for which on their behalf I ask admission.

With sentiments of christian esteem,
I am, dear sir, yours truly,
Zion House, Cambridge, J. Keed.
Aug. 17, 1860.

Londonderry.—In this interesting and ever memorable city, the Baptist Irish Society have been requested to render aid to their young cause, and, in compliance with this request, I was solicited to visit, as the first minister, these people. My labours extended over four sabbaths, and the interim was actively filled up in visitations, preaching, church meetings, and other labour. I spent a very happy, and I hope useful, season with them, and found there a people prepared of the Lord both to appreciate the blessings of the gospel, the advantages of a christian church organization, and the privileges of chris-

tian fellowship in a high degree. Both here and at Letterkenny, a place about twenty miles distant, there is now a prospect of extensive usefulness, and the Lord has raised up in their midst a considerable number of intelligent, earnest, active young men, who are seeking to spread the pure gospel in the neglected districts of that country. Baptist principles have been little known in Londonderry, and the church has been formed as recently as the 13th of May. I think their number then was under twenty, about eighteen; since which time sixteen have been added by baptism and a few removals—in all thirty-four. They have hired the Masonic Hall for two years. It is a commodious building, and there is a very interesting congregation assembling there every sabbath-day, hearing the word of God with interest, and being led to inquire for themselves of that "sect" that in "that land" are so generally spoken against. I preached the gospel there many times, and in the Corn Market, and on the Quay to the sailors, and everywhere found "a people ready to hear the word of life." There is a beautiful spirit of union among the church. It has more of the "*family character*" about it than is usually found in our English baptist churches—something to me very primitive and attractive, and that promises well for the stability and success of the church. With such a people, so living and acting, the Spirit of the Eternal God must and will dwell to enrich them. I found a spirit of generous co-operation and deep desire for usefulness, and I could but remark that their petitions were sweetly filled with the perfume of the "name of Jesus and his precious merit." They thoroughly hold to the old glorious doctrines of the Cross of Christ, and eschew the negative theology. "Rationalism," so called, has no part in the faith or practice of our Irish brethren there. We had two most interesting services of baptism during my stay; one on the sabbath morning at nine o'clock, in the river Faughan, which being "the first" that was ever witnessed in Londonderry created considerable stir, and some hundreds assembled, to whom I had the opportunity of preaching the gospel, and explaining our views of "believers' baptism," as the only correct one set forth in the New Testament; I baptized eleven that morning, eight males and three females, and received them into the church that day; and on the following Friday, at Letterkenny, I baptized four more in the river, three of whom were "sisters" in the flesh, and sisters in Jesus and in his church too. I believe these services will never be forgotten. So powerfully wrought upon was one man that, without delay, he sought one of the deacons, and anxiously desired baptism at once, and knowing him to be a christian, and for some time anxious about this ordinance, he prepared himself at once whilst I was baptizing the ten, and came into the water and asked, "What doth hinder me to be baptized?" I left the little church, rejoicing greatly in the liberty of God's dear children, with many anxious inquirers, and I have to-day received a letter stating that five more young men are to be baptized at the same spot next Lord's-day, and added to the church. I earnestly desire that the English baptists may feel more concerned and alive to the demands of their brethren in Ireland in this revival season. Hitherto as a section of the church of Christ we have occupied a limited sphere, and we have been "few among the masses"—but a loud cry is sent over the Channel for help, and the Baptist Irish Society is endeavouring to reply to it most effectually. I am grateful to God for the opportunity afforded me in visiting these churches, and also at Coleraine, and thankful to my own church, who made the sacrifice cheerfully to answer to the call, and also to the Baptist Irish Society for their generous confidence; and I have reason to believe that the interview was blest to many, and that in the day of the Lord some spiritual children may bear witness to this hallowed engagement. Oh, brethren, forget not Ireland and the baptist churches there, who are labouring under many disadvantages, and in the midst of the awful errors of the Romish church and priesthood. Help them by your prayers and, if required, by your minister's labours for a limited period, and I am sure you will find, as we have done, that "he that watereth shall be watered in return." Ireland, long-neglected, priest-ridden Ireland, has seen a brighter day, and amid the general agencies for her good may the baptist churches play their part well. So prays their friend and well wisher in Jesus,

J. Keed.

Christian Activity.

EARNEST PREACHING.

RICHARD BAXTER, than whom, perhaps, few were more earnest, once said—

"I have been ready to wonder, when I have heard such weighty things delivered, how people can forbear crying out in the congregation; much more how they can rest till they have gone to their ministers, and learned what they should do. Oh that heaven and hell should work no more upon men! Oh that everlastingness should work no more! Oh how can you forbear when you are alone to think with yourselves what it is to be everlastingly in joy or in torment! I wonder that such thoughts do not break your sleep; and that they come not in your mind when you are about your labour! I wonder how you can almost do anything else; how you can have any quietness in your minds; how you can eat or drink, or rest till you have got some ground of everlasting consolations! Is that a man or a corpse that is not affected with matters of this moment? that can be readier to sleep, than to tremble, when he heareth how he must stand at the bar of God? Is that a man, or a clod of clay, that can rise or lie down without being deeply affected with his everlasting estate? that can follow his worldly business, and make nothing of the great business of salvation or damnation; and that, when they know it is hard at hand? Truly, sirs, when I think of the weight of the matter, I wonder at the very best of God's saints upon earth, that they are no better, and do no more in so weighty a case. I wonder at those whom the world accounteth more holy than needs, and scorns for making too much ado, that they can put off Christ and their souls with so little; that they pour not out their souls in every supplication; that they are not more taken up with God; that their thoughts be not more serious in preparation of their accounts. I wonder that they be not an hundred times more strict in their lives, and more laborious and unwearied in striving for the crown than they are. And for myself as I am ashamed of my dull and careless heart, and of my slow and unprofitable course of life; so, the Lord knows, I am ashamed of every sermon I preach; when I think what I have been speaking of, and who sent me, and that men's salvation or damnation is so much concerned in it, I am ready to tremble, lest God should judge me as a slighter of his truths and the souls of men, and lest in the best sermon I should be guilty of their blood. Methinks we should not speak a word to men in matters of such consequence, without tears, or the greatest earnestness that possibly we can; were not we too much guilty of the sin which we reprove, it would be so. Whether we are alone, or in company, methinks our end, and such an end, should still be in our mind, and as before our eyes; and we should sooner forget any thing, and set light by any thing, or by all things, than by this."

We are not in *earnest* either in preaching or in hearing. If we were, could we be so cold, so prayerless, so inconsistent, so slothful, so worldly, so unlike men, whose business is all about eternity? We must be more in earnest, if we would win souls. We must be more in earnest, if we would walk in the footsteps of our beloved Lord, or if we would fulfill the vows that are upon us. We must be more in earnest, if we would be less than hypocrites. We must be more in earnest, if we would finish our course with joy, and obtain the crown at the Master's coming. We must work while it is day;

THE NIGHT COMETH WHEN NO MAN CAN WORK.

"'Tis not for man to trifle. Life is brief,
And sin is here;
Our age is but the falling of a leaf,
A dropping tear;
We have no time to sport away the hours,
All must be earnest in a world like ours.

Not many lives, but only *one* have we—
One, only one;
How sacred should that one life ever be,
That narrow span!
Day after day filled up with blessed toil,
Hour after hour still bringing in new spoil."

"WHATSOEVER THY HAND FINDETH TO DO, DO IT WITH THY MIGHT; FOR THERE IS NO WORK, NOR DEVICE, NOR KNOWLEDGE, NOR WISDOM, IN THE GRAVE, WHITHER THOU GOEST."

Revivals and Awakenings.

REVIVAL INCIDENTS.

Dr. Massie, in his last pamphlet, "Ten Days in Kingstown and Dublin," says:

"I heard two gentlemen engage in the devotional exercises who had recently relinquished their connection with the church of Rome. Their expressions were evangelical, beautifully simple, and full of gratitude. Their petitions were fervent and appropriate, in sympathy with the work, and compassion for such as were still out of the way. One case was mentioned to me, of an intelligent and thoroughly informed Roman Catholic, who had stood for years as a champion of the popish faith; taking a conspicuous part in discussions and controversy, and leading multitudes who trusted to his talents and skill in defence of the great dogmas of their church. His honest integrity was acknowledged even by Protestant antagonists, and the arena of discussion was usually thronged when it was known he was to take part in the debate. During my visit this man avowed the change of his mind and heart, first privately, then at the place where he had formerly appeared as a controversialist, and then at Mr. Smith's chapel before the company who remained for prayer with the young converts and anxious inquirers. He avowed that the change was not owing to controversial discussion, but to the spirit of prayer, of love, and faith, which he had witnessed, and to the assurance he had in his heart of the love and grace of a Divine Redeemer. His conversion was a true fruit of the Revival services under the grace of the Holy Spirit. A gratifying feature of this incident was, that it seemed to create no bitterness or animosity in the spirit of those whom he had formerly led in polemical warfare. Many of them accompanied him to the chapel when he appeared to declare what the grace of God had done for his soul. The change which has passed on the Roman Catholic mind since the Bible-burning, two or three years ago, at Kingstown, surprises all, and can only be accounted for by the sufficiency of Him who is over all, blessed for ever.

An incident occurred in connection with the services at Kingstown which excited much sympathy, and stimulated many praying hearts to fervent supplication. The dealings of a good Providence appeared to warrant the conviction that Jehovah heard and graciously answered the prayers of His people. A gentleman from L——, largely engaged in secular pursuits, had been drawn to Kingstown, and mingled with the suppliants who pleaded for the prosperity of Christ's church. He had just closed a prayer which he offered in behalf of the congregation, when, in reply to a friend's inquiry, he said he expected his wife by the boat then about to arrive from England. His friend informed him that the boat had just come round the pier. Apprehensive his wife might land before he could reach the boat, he hurried toward the landing stage, and, ignorant of, or having forgotten, a steep ledge upon the water side, he stepped over the precipitous chasm and fell many feet among rough and ragged rocks. He was found in a helpless state; besides sustaining other injuries, his leg was broken in three places, and the compound fracture was so dangerous, that the only alternative seemed amputation or death. His wife had arrived, and she was conducted to the same hotel to which he had been conveyed as a dying man. The most eminent surgeons having held a consultation, it was determined that it would put the patient to unnecessary pain to proceed to amputation, as he was sure to die either way. In mercy, therefore, he was left to linger, in the full knowledge that such was the medical opinion. But prayer was made without ceasing of the church unto God for him. Whilst in this perilous condition, a telegram was received, intimating that a near relative had suddenly died. Such tidings overwhelmed his afflicted wife, now watching his bed; but his mind was sustained and composed. Another telegram followed, communicating intelligence that his business premises in L—— were on fire, and, before he could be apprised of the disaster, a farther message reported that goods valued at ten thousand pounds were consumed. It was entrusted to Mr. Smith to prepare him for the tidings;

but other circumstances occurred, so that Mr. Smith was himself so agitated as to be compelled to retire from the room and implore Divine help that he might impart the intelligence without excitement to the patient. The interview was held, and the information given, and the man, who was thought to be dying was himself enabled to give comfort to others, and, bowing his head to the accumulated dispensation, said, "Good is the will of the Lord. The will of the Lord be done." But, farther, to the surprise of the medical attendants, the broken bones began to knit together, part to part, and the circulation was restored, so that even the extremity for which nothing but mortification was expected assumed a healthy appearance, and the process of recovery was completed. The most lively gratitude and general joy were diffused among all to whom the circumstances were known. It proved a new argument for prayer, and encouraged supplications for spiritual blessings. Natural causes, no doubt, were providentially brought into operation; but spiritual causes also had their influence on his mind, and, through composing his mind, acted on his frame. The Divine blessing was conspicuous in both directions, and that blessing could be given with infinite propriety in answer to prayer. And since prayer was offered in faith by many, it was neither fanaticism nor presumption to give thanks unto God because he had answered prayer in the experience of his servant. It was also true philosophy and evangelical piety to argue from God's temporal mercy that he is ready to bestow eternal blessings on them who pray and believe, who seek his glory, and confide in his faithfulness. As far as I could learn, lessons of great value were derived from this incident, and many prayers and thanksgivings were made to abound in the circle by a consideration of the Divine goodness."

Narratives and Anecdotes.

UNITED STATES SLAVERY.

At a public meeting held in London, August 1, 1860, to celebrate the abolition of British Colonial Slavery, Dr. Cheever, of New York, delivered a speech of surpassing eloquence. We give a few extracts.

Our great work now in America is to rouse the church and ministry, armed with the thunderings and lightnings of God's word, against this complicated and infinite wickedness of slavery—complicated in so many directions and forms that the hour of this occasion would not suffice even to indicate them, and infinite in essence, in consequence, in perpetuity, from generation to generation. You have no adequate conception of its debauching, devastating, uncontrollable sway. It has gone through the land, and through the sweep of years, and through every successive barrier reared against its progress, removing them out of the way, when the time came for its blows to be struck, with an almost sublimity of ease and recklessness. It has taken captive the greatest minds, suborned the most enlightened consciences, commanded the service and debauched the principles of the most acute and colossal legal intellects, and retained in its behalf the greatest masters of a gorgeous and imaginative rhetoric. It has set the seal of a complicit, guilty silence upon the most orthodox pulpits and the saintliest tongues. It has opened consecrated lips to forswear and forbid in the very sanctuary even the privilege of prayer for the enslaved, as endangering the stability of the Union by the possibility of an answer. Its empire over men's minds is complicated out of every element of influence, and secured by every security of selfishness—complicated as a vast network of law, monopoly, prejudice, power, pride, interest, fashion, social habitude, perverted Scripture, false and inveterate opinion, licentiousness, truth held in unrighteousness, and the unrighteousness ecclesiastically admitted and enforced as the interpretation of the truth; all these snares thrown upon society, and, as the result of the complicity of the church, a conscience seared as with a hot iron, and the

power and dreadfulness of that last stage of social, ecclesiastical, governmental, and national delirium, where crime is enshrined as law and religion—a judicial blindness, the being given over to strong delusion to believe a lie. This monstrous sin, thus fortified and enthroned, is a reproduction of that Anomos, that lawless one, described by Paul in foreshadowing the grim features of the great apostacy; lawless towards God, yet full of viperous, venomous law towards man; a power boundless, absolute, involved, and intricate, of statutes with all the diabolic ingenuity and ensnaring technicality of entanglement and opportunity of evil, ever contrived in the worst code out of Pandemonium. There is nothing like it now upon earth, reproductive, self-renewing, with a capacity of spinning and fastening new webs of laws, of which, together with the venom of their work in the conscience, and on the social frame, and of the horror of such a nuisance, a poisonous spider as big as St. Paul's cathedral, with the power of ejecting chain cables from its ecclesiastical bowels, to fasten on its victims, would be a faint emblem. A capacity also of darkening men's moral atmosphere, and paralysing their moral sense, that is like the faculty of the squid with its ink-bag, and for years has been shrouding and perverting men's moral vision as with the film of a cataract, so that they put darkness for light and light for darkness. They have reversed the elements both of reasoning and intuition, and have taken the vilest, basest, most rapacious form of cruelty against man, and set it as the missionary providence of God, and the key-stone of their chosen social and religious institute, with shoutings of Grace, Grace unto it.

There is no possibility of exaggerating the terribleness of the congeries of cruel opinions, propositions, arguments, and laws, concentrated in this system, of the hideousness and execrable impiety of which, examined by the Gospel, but especially when considered as having been contrived and established under its light, no symbol can convey any adequate conception. The slave code of the United States, with the sentence of supreme judicial wisdom, piety, and jurisprudence crowning it, that black men have no rights that white men are bound to respect, is a knotted pyramid, as of skulls and serpents, of cruelties cabled into law, forged into chain cables, anchored with precedents, cruelties of custom, covetousness, and practised fraud, serpentine, inveterately intertwisted, upcoiling, and with lambent, sibilant tongues and fangs protruding, reminding us of the sight that once in a South American wilderness nearly froze Humboldt's soul with horror,—the spectacle of a pyramidal column of living congregated snakes, interfolding, interknotted, in one body, but with heads and necks shooting forth in individual snaky vitality from the corporate solidity and socialism. So do the very meanest securities and complexities in the slave system gather strength and significance from the compacted, knotted, strong-drawn unity of the whole, on the basis of compromise, and of asserted constitutional law, expediency being set in the place of righteousness, but the malignity and intensity of living covetousness and cruelty animating all the convolutions, and ever and anon, forth from the frightful, never-resting, corded pyramid of serpent life, there shoots out some new glittering colossal American adder's head of fresh and of far-darting statute, threatening and wrathful, with all the consolidated venom of the congregated mass. The slave system being the governing system and power, and the Constitution itself being interpreted according to its requisitions, the jurisprudence of that system is the ruling national jurisprudence; and the consequence results that, by reason of the multiplied and vast related interests, the prevailing sentiment and sensibility becomes a habit of cruelty and oppression, and an absolute jealousy against equity, as being the enemy of the vested rights in this system of iniquity.

To this dreadful pass we have arrived. I think you never came to this, either in the growth of your colonial slavery, or in your moral, spiritual, and parliamentary conflict against it. Dreadful as that system was, you little knew the power and horror of it at your own doors—a pestiferous, social, and religious tyranny of cunning and power, setting its seals on every habitation, its minister and altar of moral death and worship in every household. You never arrived at the deliberate wickedness, in your national jurisprudence, of declaring that black men have no rights that white men are bound to respect, and that precedents of antique mischief and darkness are to be

set as the rule of christian practice and law, so that, whenever your judges find in past centuries of ignorance and insensibility, any inhuman, barbarous, detestable opinion prevalent, sanctioning any atrocious cruelty, they are bound to enthrone that in the place of justice, and, instead of rectifying a past error and abolishing a past crime by the light of christianity and the decisions of equity, they are bound to seize and impress christianity and equity itself as legal servants of the crime and forerunners of the wickedness. The mark of American justice on the whole coloured race is that of vagabonds upon their native soil, and of criminals, that every one that findeth them may slay them. When Cain was sent forth from Eden, though red with the blood of his brother's murder, the mercy of God provided for him against the vengeance of private retribution; but American slavery, and American justice at the bidding of slavery, brands not only its immediate victims, but their whole affiliated race, in colour or in blood, as the legitimate prey of every social pirate, and pursues them everywhere with implacable ferocity, denying even to injured innocence a pity that the very justice of God accords even to crime. You never had a whole tribe of judges legally commissioned, and new tribunals established, to see to the complete and perfect execution of cruelty and crime against a whole race of millions of innocent beings. You never had the Constitution of your country perverted, scandalized, and made a tool of tyranny and cruelty, by a forgery foisted into it, a series of diabolic cyphers fraudulently inserted at the right side of the figure 1, and thus making the unit of freedom and justice a million of iniquity and slavery. The dead flies of your ointment you take out as fast as the nostrils of the people perceive their offensive savour; our slave moralists and legislators carefully preserve them, and grind them up, and distil their essential oil to penetrate the whole mass, as the very essence of its preciousness and fragrance. Your cockatrice's eggs were never crushed nor hatched to break into new vipers, and, above all, were never given to the people as their food. Bad as some of your judges at one time were, you never had even one Jeffreys so inhuman as some of the creatures of slave law; and, above all, your laws were never yet constructed on the principle, and your judges chosen, disciplined, and rewarded by the same rule, of favouring wrong instead of right, and pressing the utmost exactness of cruel law against mercy, against liberty, and in behalf of cruelty and slavery. But the nature of our system of slavery is such, and of the laws contrived to uphold it, of which the infamous Fugitive Slave Law is an example, North as well as South, that it may be said of those judicially ordained to these functions, as it was at the vilest period of Judean wickedness, her judges are evening wolves; and we have had cases of men awarding helpless babes, whose mothers have fled with them into a free State, back into the hell of slavery, under pretence of service due, as if there could be such a thing as service due from a babe whose only faculty is that of tugging at its mother's breast—service due from the babe to the pretended owner of the mother, or the possibility of such service—so that a literal impossibility is made the ground of a pretended contract; and on the figment of such contract is grounded the claim of perpetual property, descending, as an entailed inheritance, of course, from father to son, on the part of the pretended owner, and of cruelty and misery on the part of the innocent victim of such iniquity, to the latest generation. We have had such cases, and worse than such, in which the only suitable figure emblematic of such justice, and of such monsters as such justice educates, would be not merely the evening wolf, as drawn by the pen of Divine Inspiration, but the statue of a hyena of the desert with an infant child upon its tusks.

Now, I may safely say that you in this country never have had such a colossal work to accomplish as the destruction of such a system as this, right at your own doors; your own merchants imagining that the stability of your wealth, and even your very existence as a nation, were bound up in its permanence; your own neighbours, and those that go with you to church, and the church that admits you to her communion, and the ministers of God that break to you the bread of life, upholding and justifying the whole iniquity, infected with it, under subjection to it. You have not had to endure an enforced silence of your pulpits, on pain of being deprived of your chosen spiritual guides, and your pastors have not been under the tempta-

tion of keeping silence at the peril of distraction and division in their churches, banishment from their parishes, and almost starvation. I know that your faithful Nonconformists laid the foundation and fought the battles of your own religious freedom at just such cost, but you never have had this conflict unto death against slavery. Yet the peril is no just excuse for silence or inaction. I am reminded of a good Quaker's reply in our country to a pro-slavery minister, who told him, when he had been inquiring why he did not take ground against slavery, "Why, Sir, you know we are dependent on the people for our bread, and we must live." "I see very plainly the fact of your dependence," was the answer, "but I do not see so plainly the necessity or importance of your living." Here at home, in your own dear, native, beautiful England, at least from the time of Lord Mansfield's decision, and through the influence of some of your noblest statesmen and divines, and, with some exceptions, throughout the whole body of your literature, your moral philosophy, your poetry, and the principles of your jurisprudence, from Bacon and Coke downwards, you have had a tide of power to drive against this iniquity, and it has been to you a foreign evil and sin. At length, by the grace of God, you have, at a great cost, broken the chains from 800,000 slaves in your Colonies. God has, by training you to this magnificent act, put you under bonds for the emancipation of every slave on the face of the whole earth, and has given you the means of fulfilling this obligation. He has given you an authority and power towards us greater than that of all your navies, nobler, grander, mightier than that of all your armies, more legitimate, more irresistible. He has prepared you to be, what we cannot yet be, because our hands are red with African blood, God's priesthood to a world. Be ye clean, ye that bear the vessels of the Lord. In whatsoever vice God commissions us to attack, we can do nothing if we leave it in the power of the enemy to say, Physician, heal thyself! The spread-eagleism of our Fourth of July eloquence is all hypocrisy and fustian, when, at the very same moment that we are mounted to the clouds as on eagle's wings, the vulture of slavery, with the crooked talons of our slave laws, is perched upon our national tribunal of justice. Now, by the grace of God, you are free from this iniquity, however in time past it must be said, "and such were some of you;" and by very virtue of your having been yourselves conspicuous in this guilt, and renounced it, and, to the praise of God's grace be it spoken, renounced it through the conviction of its wickedness, you may be to the rest of the world a royal priesthood, to show forth the praises of Him who hath called you out of this darkness into His marvellous light.

It is a literal impossibility for me at this time to intimate, even in general, what I would be glad to spread before you in detail. But I may say two things, induced especially by recent developments and pressures. First, you may help us greatly by grappling with the dreadful prejudice against colour, and rebuking and denouncing it. Treat it, as well as the slaveholding which is at the bottom of it, as a wickedness expressly forbidden by the Almighty. It is the spawn almost solely of Southern slavery, and we have had in our own country recently a demonstration of the infinite hypocrisy of this prejudice, which has not even the merit of being natural, is the sheer creation of circumstance, in the procession through our cities of some sixty or seventy Japanese, with a skin as tawny as that of our mulattoes; and if they had been dressed in a slave's trousers, with unshaven crowns, they would, any of them, perambulating the Southern States, have been clapped up as good slave material, thrown into prison as vagabonds, and sold to pay their gaol fees. But their colour has not prevented their being followed and flattered, caressed and feted, as no retinue of strangers ever has been since Lafayette visited our country. Such a demonstration of the falsehood of the existence of any natural prejudice against colour as an instinct is almost ludicrous. The truth is, if the Africans could be placed at the top of society and the whites at the bottom for one or two generations, the prejudice in regard to colour would unquestionably be reversed also. Let the wealth and power of society be placed at the disposal of the coloured race, and the sentiments and the very theories of men would change in favour of their sootiness.

Baptisms.

FOREIGN.

INDIA, *Lahore.*—The *Oriental Baptist* for June contains a letter, from which we select some pleasing facts:—Dear Sir,—We have much pleasure in communicating the gratifying intelligence that four believers were immersed at this place on Monday evening, the 14th May. Corporal T—— was the first who offered himself for the Lord's ordinance, and he did so on the 21st April. He is the son of baptist parents; and in India it is his present high privilege to attend on the ministry of an excellent and beloved servant of Christ, the chaplain of the 79th Regiment. Two years ago the subject of baptism first began to receive from him its due share of attention, and the examination of the New Testament doctrine respecting it led to his conviction of the necessity of being immersed according to the precept and example of his Divine Master. His wish was to be dipped by one of the brethren here, or to be advised what to do. He was told we believed it would not be contrary to scripture for one of us to dip him, but that as it was known our Pædobaptist brethren here had conscientious objections to the administration of ordinances by "laymen," it seemed inexpedient to disturb the peace and unity prevailing here by pushing our principles so far, if our end could be gained by procuring the services of a recognized minister from the nearest station, Delhi—failing which, it was resolved that one of us would have no further hesitation in baptizing him. We undertook to make the necessary arrangements, and advised Corporal T—— to make known his decision to the chaplain of the regiment immediately. In the absence of Mr. Smith we fixed upon Mr. Broadway, the senior missionary at present in Delhi. Corporal T——, however, was not the only believer who was seeking out the "old paths." His friend D——, of the 51st Regiment, was also a sincere inquirer after the rule of Christ's house respecting baptism; and having reached the point of apprehension lest, after obeying Christ's commandment, he should fall away and dishonour His name before men, he was soon enabled to confide in *Divine strength*, and wrote on the 9th May, thus:—"I feel it my duty this morning to embrace the opportunity of being baptized. Although I am a sinner, Christ is mighty to save to the uttermost all that ever come unto him." We could not "forbid water that he should not be baptized, who had received the Holy Spirit as well as we." Mr. Broadway left Delhi on the 7th and arrived here on the 11th. A baptistery having been erected at a private residence, conveniently situated between the Civil and Military Stations of Lahore, it was decided that the ordinance should be administered there on Monday evening the 14th. Up to Sunday the 13th, it was believed that the two brethren whom we have particularly mentioned were the only applicants for baptism, but on that day our christian friends Mr. and Mrs. A—— requested to be admitted to the ordinance. This was a joyful surprise, and it was most satisfactory to learn that these persons were not actuated by a hasty impulse. Mr. A—— was to have been baptized at Agra some years ago, but his sudden removal from that station prevented him. His wife's mind had been exercised on the subject for about a year. As the want of a baptist minister had hitherto restrained them from making any distinct avowal of their sentiments, the presence of Mr. Broadway seems to have roused within them the latent force of truth, and hence their decision to follow the Lord in an ordinance of his own appointment. On Monday evening a private prayer meeting was convened by Mr. Broadway, at the request of the soldiers who were about to be immersed. This was followed by the public exercises, which commenced at about half-past five. They consisted of singing, a prayer, reading of the scriptures, and an address by Mr. Broadway from the words: "But they have not all obeyed the gospel." Then followed the solemn administration of the Lord's ordinance of baptism, during which a hymn was sung. It was a time of refreshing to all our souls, and we hope the testimony which was then borne to the "truth as it is in Jesus" may greatly contribute to the glory of the Father, Son, and Holy Spirit. In conclusion we have to record

our sense of deep obligation to Mr. Broadway, for having promptly undertaken an inconvenient journey of twice 310 miles to help us, and for his cheerful and hearty co-operation with us during his sojourn here. May the Lord abundantly recompense his work of faith and labour of love! Yours faithfully,

W. E. Gordon,
C. C. Seymour.

—*Lahore, May 17th*, 1860.

DOMESTIC.

Ipswich, *Stoke Green*.—For some time now you have had no account of baptisms at Stoke Green. Since the death of our esteemed deacon, Mr. W. Pollard, I have been hoping some friend would inform you, but finding none have done so, I write to say that during the last five months our esteemed pastor has had the pleasure of baptizing as under. On the first sabbath in April, seven; in May, five; in June, four; in July five; and in August, four. There are others waiting to be received next month, and many others are inquiring after the good old way. Two of the above were children from our sabbath school, and three were teachers. The Lord is indeed blessing the labours of both pastor and teachers, and we rejoice that the work of God is proceeding with power amongst us.

G. K.

Torrington, *Devon*.—On Wednesday evening, July 25, our pastor, Mr. W. Jeffery, baptized seven believers. Some of them were cases of conversion attended with very striking circumstances. Two of the men baptized were notorious in the vulgar world, but are now full of light, love, and zeal for Christ and his cause. Others, of the lowest class, are submitting themselves to Christ, and bending under the transforming power of the word preached with the Holy Ghost sent down from heaven. W. L.

Wokingham.—On the evening of Lord's-day, July 22nd, we held our last public service in the old chapel, which has since been taken down preparatory to the erection of a new and more commodious one. This occasion was rendered the more interesting by this circumstance—a large congregation assembled, in the presence of which nineteen dear friends avowed their attachment to Christ by being baptized into the names of the Father, and of the Son, and of the Holy Ghost.

Padiham, *Lancashire*.—After the evening service, July 29, our pastor, Mr. Brown, baptized four disciples into the names of the Sacred Three. Among these were a man and his wife and daughter, and the other was a young girl from the sabbath school. The place was crowded to the doors by an attentive audience, who seemed to listen with much interest. These were received at the Lord's table next sabbath. More are coming forward. We have great cause for gratitude to God. A few years ago we had only an old room on a waste piece of ground, where some zealous friends from Sabden taught a few children and exhorted the people. Now we have a good chapel and a church of 105 members, a sabbath school of 250, and a day school of 200 children, with a good library, and other means of improvement. Mr. Cooper has lectured here, and done good. Mr. G. Foster, of Sabden, has been a good friend to us. But to God be all the praise! A. B. B.

Frome, *Ebenezer*.—Our pastor, Mr. Noah Rogers, baptized, in the river Frome, thirteen persons on a profession of repentance for sin and faith in Jesus Christ, on the first sabbath in August. Of this number seven were men and six women, and one of these women was 83 years of age, having lived in blindness and sin (her own expression) for eighty years. This solemn ceremony was witnessed, it is computed, by upwards of 2,000 persons, whose conduct was decorous and respectful throughout, and a gracious feeling pervaded the assembly. We hope much good will be the result. To name one incident, several "navvies," of the rougher sort, were standing together, and a friend overheard one of them say, "How happy he and all of 'em do seem to be; what can it be? We be never like that!" This is the second baptism this year; ten having been baptized on the first occasion. Our friends here aim at usefulness among the very poor of the people. J. D.

Birmingham, *Heneage Street*.—We had a baptism of nine followers of the Saviour on the first Lord's-day in August, after a sermon by our pastor, Mr. Hanson, from "But first gave their own selves to the Lord, and unto us by the will of God." I am happy in being able to report that our services are better attended, and we believe the work of God is progressing amongst us. J. B.

EBBW VALE, *Monmouthshire.*—After an appropriate address by the water side, Mr. W. J. Godson immersed two young men in our river, on Lord's-day, July 8. One was a Primitive, who, like many others, had been striving to quiet his conscience, but in vain, and now yielded obedience to the Divine command. On his return to his friends, not receiving a cordial reception, he is now seeking a refuge with us. T. B.

RUSHDEN, *Northamptonshire.* — Mr. Drawbridge immersed ten believers in the Lord Jesus, on Lord's-day, July 29, when husband and wife, brother and sister, were seen descending into the watery grave of the Redeemer to own their Lord and Saviour. It was a cheering sight to the vast congregation assembled to witness the solemn scene. It is now believed that "many more must come."

WESTON BY WEEDON, *Northamptonshire.*—I see that you stated in your *Reporter* for last month when we baptized, but not the number. I said in my note, or intended saying, that on the first Sabbath in May, we baptized seven; on the first Sabbath in July eight; and now, I add, that on the first Sabbath of this month (August) we baptized two more.

NORTHAMPTON, *Princes Street.*—With pleasure I report the progress we are now making under the ministry of Mr. Simmons. On the first sabbath in April two were baptized; in May, two; in July, three; and in August, six. We have yet many inquirers, and there is quite a revival amongst us. God is with us. Blessed be his Holy Name! B. S. W.

BERWICK-ON-TWEED.—*Walker Gate.*—We are informed that Dr. Bannister baptized six candidates in June, and three in July; and that the congregations at this place of worship are so much improved, that the place has become too strait for those who wish to attend, and the Corn Exchange has been engaged for the evening service.

ISLE OF WIGHT, *Newport.*—On Wednesday evening, Aug. 1st, Mr. A. C. Gray baptized six believers, who were added to the church on the following Lord's-day. One other, a female, not baptized, was also received, as her doctor deemed it unsafe on account of her ill health.

Ryde.—Mr. J. B. Little baptized six believers on the first sabbath in August. A. S.

LEEDS, *South Parade.*—After a discourse on "The despisers of the Cross," by Mr. Edwards, July 29, seven believers were buried with Christ in baptism. These, with two others by letter, were received into the church. We have now eight more candidates for the holy ordinance. G. C.

[We wish we could hear more frequently from Leeds.]

MAIDSTONE, *Bethel.*—Nine believers were baptized, July 29, into the names of the Sacred Three, viz., five males and four females, who, with another friend dismissed from a neighbouring church, were received into full communion next sabbath. May Divine grace keep them faithful unto death!

KIRTON LINDSEY, *Lincolnshire.* — A young female, a teacher of our sabbath school, was baptized by Mr. J. Stapleton, our minister, May 20. The service was deeply impressive; the text was "baptized for the dead." May this young disciple have grace to be faithful!

T. D. C.

TREDEGAR, *Monmouthshire, English.*—Mr. Lewis led five believers in the Holy Saviour down into the water, and baptized them in the likeness of his death and resurrection, on Lord's-day, July 22.

GRANTHAM.—Two young friends were baptized at Bottesford, by Mr. W. Bishop, of Bourne, and received into the church at Grantham on Lord's-day, June 3. W. A.

WALES.

FROM a friend at Newcastle-under-Lyne we have received a copy of the Statistics of the North Wales Baptist Association for 1860. We give the baptisms, omitting only the seven churches which remain blank, as if no reports had been forwarded by them to the Association.

Ainon	7
Amlwch	59
Bagillt and Flint	14
Bethel, Lanfyllin and Pontlogell	18
Bontnewydd	11
Bodfari	1
Brymbo, Moss and Treuddyn ...	40
Bodedeyrn	13
Birkenhead	20
Bethania, Llanelian	13
Bethel Rhosybol	33
Brynsiencyn	2
Belan	32
Beaumaris	16
Bangor	23

Bethesta	19
Cefn-bychan and Ebeneser	3
Cefnmawr and Oswestry	59
Cynwzd Llansantffraid & Tre'rddol	43
Chester	7
Cemaes	7
Capel Newydd	31
Carmel, Pensarn	61
Capel Gwyn	10
Caerceiliog	27
Caerynarfon	55
Cefncymmera	7
Capel y Beirdd	31
Cerygypryfaid	2
Denbigh...	33
Dolgellan and Dolmelynllyn ...	27
Edge Hill, Liverpool	18
Garth and Fron	20
Gefailrhyd and Llanrhaiadr	32
Glynceiriog	53
Gaerwen	16
Garegfawn	3
Great Cross Hall St., Liverpool ...	49
Garn	30
Gilfach	16
Helygen	30
Hanley	13
Llcswm	7
Llannefydd	33
Llandudno...	43
Llanddyrnog...	2
Llanelian, Llanddulas & Abergele	62
Llansanan & Llanfairtalhaunn ...	25
Llangerniw and Dawn	71
Llangollen and Glyndyfrdwy ...	22
Llansantffraid & Eglwysfach ...	52
Llanrwst and Llanddoget	31
Llansilin	19
Llanuwchllyn and Bala	16
Llanwydden	39
Llanelwy	29
Llanfachreth	44
Llanddeusant	18
Llanerchymedd	33
Llanfair, Seion	30
Llangefni	46
Llangoed	5
Llandegfan	26
Llanberis	46
Llanllyfri	16
Llanaelhaiarn	12
Moelfre	22
Manchester	4
Niwbwrch	6
Nefyn	29
Pandyncapel and Llanelidan ...	61
Penycae	19
Penyfron	10
Penygelli	11
Pontripont...	43
Pencarneddi	7
Pwllheli	30
Porthmadog	15
Pontlyfni	10
Porthynlleyn	22
Rhuddlan	20
Rhathyn and Llanfair	24
Rhosllanerchrugog	33
Rhyl	41
Roe and Conway	28
Rhydwyn	37
Holyhead	146
Siloh	28
Sardis	22
Soar	17
Treffynnon and Milwr	43
Traethcoch	13
Tyddyn Shon	17
Wyddgrug	26
Waenfawr...	3

The summary of the statistics is :—

Baptized	Received by	2524
Restored		541
Letter		356
Letter.....	Lost by	324
Excluded		123
Death		149
Members		8924
Clear Increase		2825
Sabbath Scholars		9852

Frankbridge, Radnorshire.—I have had pleasure in reading your *Reporter* for many years, but observing that you have not often had reports from this place, I intend to send them regularly. On Lord's-day, July 7, our pastor, Mr. Havard, immersed three believers in the Lord Jesus. These were all in the bloom of youth, and their parents are members with us. They were added to the church. The chapel, on this solemn occasion, was filled to overflowing, and we hope good impressions were made on many. On Aug. 4, a young woman thus followed the example of her Lord and Saviour. We hope to have the pleasure of reporting again soon. T. H. H.

Beaufort, Brecknockshire.—Mr. Edwards baptized two believers in the Lord Jesus Christ, August 12, one, a young man from the Primitives, the other from the sabbath school. Both were received. The Primitives assembled at the water side in great numbers as if to discourage the young man, but he took up his cross manfully, and followed his Lord. We hope that his faithful conduct will produce a good effect on the hearts and consciences

of those who witnessed the scene, and that they will examine the New Testament with reference to the important ordinance of christian baptism, and act in accordance therewith. This young man will, we hope, make himself useful amongst us. Twelve months ago we had no English baptist society in the neighbourhood, but now, thank God, we have a small but increasing church. May the little one become a thousand, and the small one a strong nation! A. T.

Pwllheli, Carnarvonshire.—After a discourse by Mr. Howells, of Pontypool College, June 24, five females were baptized on a profession of their faith, by Mr. Jenkyns; and on Aug. 19, two youths from the sabbath school were baptized, with a friend who had been a member with the Welsh Calvinistic Methodists for years; but now, convinced that she had never paid obedience to her Saviour's ordinance, she walked upwards of four miles that she might be buried with HIM by baptism into death.

B. R. E.

Evenjobb, Radnorshire.—The Lord hath done great things for us, whereof we are glad. On Lord's-day, August 19, fifteen believers were baptized by Mr. G. Phillips of Mochdre. Two had been connected with the Primitives, one had been a member of the Independents, and two were husband and wife. A large congregation assembled to witness the ordinance; great attention was paid; and many seemed deeply impressed. We are glad to add that we have yet many candidates.

Sarn.—Mr. E. Owens baptized an aged couple, August 10, who had been hearers of the word for forty years. The husband was a blind man of nearly threescore and ten, and his wife nearly fourscore. They both expressed gratitude that they had been permitted to enter the fold of the Good Shepherd, though at the eleventh hour. Little could they now do for Christ but confess him before men, and having done this, they are waiting to depart in peace. D. O.

Gladestry, Radnorshire.—We had another delightful season on Lord's-day, Aug. 19, when three believers were baptized by Mr. G. Phillips, of Mochdre. Large numbers were assembled on the banks of the brook to witness the scene. The suitable remarks made in reference to the ordinance of believers baptism, seemed to have a salutary effect upon the very attentive audience. More are waiting the same privilege.

Grand, near Knighton, Radnorshire.—Three candidates were baptized by Mr. Havard, of Franksbridge, on Saturday evening, June 30, and added to our fellowship next day. On Lord's-day, July 29, our pastor, Mr. George, baptized four more, one of whom was an aged female in her 84th year. This was a solemn and interesting service, and we were all much refreshed and encouraged. J. P. M.

Cardiff, Bethany.—Our additions by baptism continue, in greater or lesser numbers. On the first sabbath in August Mr. Tilly baptized three disciples of Jesus, who were added to our fellowship.

J. J.

Baptism Facts and Anecdotes.

FORMATION OF APOSTOLIC CHURCHES.

MR. MULES, in the pamphlet which we have noticed at page 274, observes of the proceedings after Pentecost, when the multitude, convicted of their great sin, cried, "Men, brethren, what shall we do?" Peter replied, "'Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.'—'Then they that gladly received his word were baptized,' and then added to the church. The sacred rite was administered to that body of adult believers, doubtless in accordance with what the word signified, by immersion; to imagine otherwise, viz., that the word was used, and by Peter introduced into the sacred canon, in a sense contrary to general usage, which imports covering over with water or some other fluid, and if employed metaphorically in a sense strictly analogous, by submersion, is to charge the Holy Ghost with a want of knowledge, or integrity. All Jews in that age, and in this age, perfectly understand baptism in the sense contended for by us." In our version of the New Testament the Greek words, when referring to the initiatory rite, are left untranslated;

but the true meaning in pure Saxon is given, when there was no call of prejudice to yield to, or imperial command to obey.—"Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, *the son* of Simon."—"And he *was* clothed with a vesture dipped in blood: and his name is called The Word of God."

"Thus, a church was formed of believers alone, by the Holy Ghost, under the alone and supreme headship of the Lord Jesus, confessing the alone authority of God's Word, in the matter of eternal salvation—perfectly united in the same faith and one holy fellowship of love. On the like model were all apostolical churches founded, consisting of baptized believers alone.

Priestcraft had not then dared to raise its crest, nor attempted an absorption into itself of all the powers and privileges of the Lord's people, whereby truth has been bartered for gold, and earthly glory ambitiously sought—the glory of God not unoften trampled in the dust.

Far from including all who bear the name of Priest, in any such intentional purpose or effort, it is willingly ceded that there are those who bear the title, yet repudiate any such design; there are those for whom the writer entertains a profound sympathy—men, involved in the meshes of an erroneous system, whose evils they are only partially aware of, and aggrieved by subscription to documents they know to be antagonistic to the truth of God, and of most dangerous tendency; and yet see not their way of escape, and want strength of faith and firmness of resolution to free themselves from the thraldom in which they are involved.

There is a mystification and delusion of the mind, a confounding of the boundaries which God has set between light and darkness; there is a fear of man which bringeth a snare and a love of the world, which is not of the Father, that hinders many a christian from ranging himself on the Lord's side. The time is short, the Judge standeth before the door. What will all these pleas avail in the day of final and searching and impartial account! Wherefore, quit you like men—dare to be honest: Act for God now, and he will confess you before saints and angels in the Day of Judgment."

Sabbath Schools and Education.

THE WELSHMAN'S SABBATH SCHOOL.

A MINISTER of the gospel in the United States says:—"When I stand in the pulpit before my own people on the sabbath, I see before me an aged man in the gallery, for each sabbath he is there, and the sight of him brings with it delightful associations.

In former days he resided in North Wales. There were no Christians in his neighbourhood then. He wished to commence a Sabbath-school, but could find no better place than a back-kitchen. Here he weekly assembled his little flock, and, for eleven years, laboured alone, except with the aid of the scholars he had trained. Among his first pupils were two children of impenitent parents. These two girls had a little brother, to whom they were accustomed to teach what they learned in the Sabbath school. They were so interested in the Bible, that, being occupied in braiding straw as a business, they would first braid, then study a verse, then braid, and then study again, so that they always came prepared with their Bible lesson.

Their teacher, a long time ago, emigrated to this country, and he showed me a letter he had received from the scene of his early labours. The Sabbath school is still taught there, not as before, in a *back kitchen*, but in a neat *house of God*. The minister of this sanctuary is a devoted man, labouring faithfully and successfully in his Master's vineyard. He is the 'little brother' of those 'little girls.' His sisters are married. One is the mother of nine children, and lost her husband the last year by the falling in of a coal mine; but she had the happiness to know that he had consecrated himself to God. The minister lives contentedly upon forty pounds a year, happy in his home—happy in his people—happy in his Saviour—blessed of God, and blessing others. This minister, this church, this flock, all sprang from that *Sabbath school*; and, when I look upon my aged friend in the gallery, I cannot but reflect what a crown he has for his hoary head."

Religious Tracts.

TRACTS AMONG 1000 MILITIA MEN.

The North Devon Local Militia was about to be disbanded at Barnstaple. The regiment consisted of one thousand men, who were soon to return to their families in almost every parish in the north division of the county. Mr. Mills, with whom I had become acquainted through the Barnstaple sabbath school, said to me, "What a noble opportunity there is for distributing religious tracts in all the dark villages around. The regiment will give us a thousand distributors, if we can only get them conveyed to the men." I said, "How can it be done?" To which he answered, "I have not nerve enough to give the tracts to the soldiers; but I will furnish you with the tracts, if you will circulate them." "Agreed." The tracts were obtained, and I set about my work. The men were assembled in the barrack-yard, waiting for the signal to deliver up their arms. I made my way to the Pioneers, who all stood at the right, and said, "Friends, will you take home a beautiful little book to your families?" They joyfully received them. I next came to the band. I took "Christ the only Refuge from the Wrath to Come," and offered it to the master. He looked at me, and said, "I understand that you go about converting people; can you convert me?" I replied, "It is not in my power to convert people; but if it were, the first person I would convert, sir, should be Sergeant Reynolds." "Well," said he, "that is plain enough." "Yes," I added, "and it is sincere too. Now, this tract may convert you, sergeant; it was written by that great man, Mr. Hervey, who wrote 'Meditations among the Tombs!'" "Ah, said he, "I have read that book, and I will take your tract and read it too." This was just what I wanted, for immediately all the musicians took tracts. I proceeded next to the grenadiers, who were all pleased, until I came to one merry-andrew kind of fellow. He took the tract and held it up, swore at it, and asked, "Are you going to convert me?" I said, "Dont swear at the tract; you cannot hurt the tract; but swearing will injure your soul." "Who are you?" he exclaimed. "Form a circle round him," said he to his comrades, "and I will swear at him." They did so; he swore fearfully, and I wept. The tears moved the feelings of the other men, and they said, "Let him go; he means to do us good." So I distributed my thousand tracts, and left them to the care of Him who said, "My word shall not return unto me void." Many years after I had taken leave of these soldiers, I returned from India to my native country, and visited Ilfracombe. There I was invited to preach in the open air, a few miles distant. During the time that I was preaching I saw a tall, grey-headed man in the crowd, weeping, and a tall young man who looked like his son, standing by his side, and weeping also. At the conclusion of the service they both came up to me, and the father said, "Do you remember giving tracts to the local militia, at Barnstaple, some years ago?" "Yes." "Do you recollect anything particular of that distribution?" "Yes; I recollect one of the grenadiers swore at me till he made me weep." "Stop," said he; "oh, sir, I am that man. I never forgave myself for that wicked act; but I hope it has led me to repentance, and that God has forgiven me. And now, let me ask, will you forgive me?" It quite overcame me for the moment, and we parted with a prayer that we might meet in heaven. Is not this encouragement? May we not well say, "one tract may save a soul?"—*Life of the Rev. Richard Knill.*

Italians in London.—I visited an Italian ship now in dock several times. The men are pleased to accept tracts. The mate, who can speak a little English, said he should like to have a Bible. I obtained for him a Testament at the Mission-house. Going on board to present it, I saw the captain, and gave him some tracts in French and Italian, as he could read either, although not English. He asked to see the Testament, and finding it in his own language he was not willing to part with it. I failed to make him understand that it was for the use of the crew, and had to leave it with him. On my next visit the mate asked again for the Testament or a Bible. I procured a second, and gave it to him for the ships' crew. The mate also asked for a parcel of the tracts to distribute in Italy.

Intelligence.

BAPTIST.

FOREIGN.

AUSTRALIA, *Melbourne.*—There is a spirit of prayer abroad for the outpouring of Divine influence upon the population of this land, such as I have never known in Australia before. A committee of gentlemen was lately appointed for the purpose of engaging one of the largest theatres in Melbourne, in which to hold a special service on Sunday afternoons, and the first was held, June 17, in the Theatre Royal, a commodious building, capable of seating 3,000 persons; but on that occasion there could not be fewer than 4,000 crammed into the building, while numbers were unable to get in at all. Mr. Taylor, baptist minister, conducted the service admirably and impressively, and the vast audience listened to him throughout with the most fervid attention. Doubtless, a large number of habitual church-goers were present from curiosity, but it is more than probable that many attended and listened to the preaching of the Gospel who would not enter the ordinary places of worship. A Church of England minister is to preach in the theatre next Sunday, and other ministers will follow. A special public prayer meeting is also to be held weekly, to invoke the Divine blessing on the means employed for the more extensive diffusion of Gospel truth in this land.

Sydney.—The baptists are making progress both here and in Queensland; from the latter place we have information that the friends are getting on well and the Lord is blessing them; a cause is being opened up at Ipswich, the largest provincial town in the new colony; several brethren are there who were formerly connected with the baptist church in Sydney. They have also formed a missionary station at Maryborough, Wide Bay, under charge of the Rev. Josiah T. Hinton, son of the Rev. J. H. Hinton. Dr. Hobbs, a baptist minister from Nova Scotia, is now labouring in Sydney, and with great success. Lord's-day, June 17, the ordinance of believers' baptism was administered in the good old primitive style, in the open air, in a lagoon near Newtown, by Dr. Hobbs, to four brethren and sisters; others are coming forward inquiring the way to Zion. The chapel hitherto occupied being far too small, services have been held in a large iron store, capable of holding from two to three hundred people, and which, in its turn, will soon have to give way to a larger building.

DOMESTIC.

OAKLANDS CHAPEL, SHEPHERD'S BUSH.—Mr. Charles Shakspeare, late of Somerleyton, having accepted the unanimous invitation of this church to become their pastor, services were held on Thursday, the 5th July, to welcome him. Mr. Hugh Stowel Brown preached in the morning. The service being over, the majority present retired to the school-rooms, where a cold collation was spread. The afternoon was passed in pleasant rambles through the beautiful grounds belonging to Peter Broad, Esq., which adjoin the chapel, or in the more rural liberties of surrounding hay-fields, and at five o'clock the friends again assembled in the school-rooms to tea. A public meeting followed. Frank Crossley, Esq., M.P., occupied the chair, and suitably addressed the assembly. Mr. Bugby then read a statement containing the history of the cause, in which some striking facts were brought forward. The chapel cost £4,200, besides materials given, and it is entirely free from debt, and stands on unencumbered freehold land which had been given. Addresses were delivered by Messrs John Staughton and W. G. Lewis, and the new pastor, Mr. Shakspeare.

SOUTHPORT, *Lancashire.*—The Town Hall at this favourite bathing place has recently been occupied for preaching by the baptists. The population now numbers 12,000. Neighbouring ministers have engaged to supply the congregation, and hope is indulged that the attempt will be successful, and result in the formation of a church and the erection of a place of worship. The few baptists already resident in Southport have originated this movement, which is countenanced by the association of the county.

STAINES, *Middlesex.*—Mr. G. Hawson, after thirty-six years ministerial service, was presented by his friends with a purse of 81 sovereigns, after a social tea meeting on June 20, previous to his leaving a scene of labour in which God had greatly blessed his efforts, in the erection of a new chapel, now clear of debt, and the conversion of many souls. Mr. H. leaves Staines with the sincere esteem of christians of all denominations.

HOW WAS THIS?—At a recent ordination of the Bishop of Rochester, Mr. W. F. Clements, son of Mr. W. Clements, baptist minister, Halstead, Essex, was admitted to the order of deacons, and has been licensed to the curacy of St. Peter's, Colchester. One would think this young man must feel rather queer in his new position.

SOMETHING SINGULAR.—At all events the relator of this incident thought so. He says:—"In the evening, I went to hear Baptist Noel, and it was surprising to me to hear from him one of the most cogent free-will sermons it was my privilege to listen to in my whole life, here or at home. He preached from 2 Cor. 5, 20. The preacher urged that this invitation from God, is for those—*all* those not reconciled to God, and that it was to all such in London as well as for those of Corinth. The simplicity and earnestness of the man deeply impressed me. At the close of the service, a general prayer meeting was held in the chief audience room. This was conducted by others, while Mr. Noel and the inquirers, and a few of the more experienced Christians, retired to a vestry room to hold a prayer and inquiry meeting. By invitation from Mr. Noel, I enjoyed the privilege of attending the smaller meeting under his immediate supervision. After singing, and two brief prayers, Mr. Noel invited any inquirer to come forward to converse with him, and directed the other friends to converse with others.—Just at that moment, some rigid predestinarian arose to take exceptions to the doctrines of the sermon, and the repetition of them which Mr. Noel had briefly made in the inquiry meeting. The objector said, 'Mr. Noel, do you believe and teach that Christ died for all?' Mr. Noel answered affirmatively, and upon being asked for his reasons, he quoted more than half a dozen such passages as our preachers would naturally quote upon such an occasion, and then made application of the doctrine to the inquirers before him, and refused to allow the objector to continue the controversy in that meeting. The objector had asked his reasons, he said, and he had given them, and it was not proper there to enter upon 'any thorny controversy.' Mr. Noel was very polite, but very firm, and thus closed the matter more successfully than could have been expected. But the objector went out murmuring that Mr. Noel had failed to explain; while Mr. Noel said it explained itself. The friends then attended to the object for which they came together. It was soon manifest that many were under deep conviction."

UNION OF BAPTISTS.—We wish just to say that we have carefully read what has been published on this subject. Some things have been said which should not, especially by "B" who calls himself "a General Baptist." We think he has been something else, and may be again, and soon. But we will wait a little longer, and then review what has been written.

AN ENGLISH BAPTIST ASSOCIATION for the counties of Glamorgan and Carmarthen was formed at Bridgend, July 17, when eleven churches entered into union.

APPLEDORE, *Devon.*—After the second anniversary services, held July 8 and 9, the whole of the remaining debt on the chapel and school rooms was cleared off. The original cost was £947. One friend gave at the opening £325. Last year £306 remained, and the same gentleman offered to pay half if the other half were raised. It was, and the place is clear.

REV. C. H. SPURGEON has lately spent two months on a tour through the Continent for the renovation of his health. During his travels he preached in the Cathedral at Geneva, and, contrary to the baptist mode of addressing a congregation, ascended the pulpit dressed in full canonicals. So great was the anxiety to hear him that some came as many as 200 miles for the purpose.

CINDERFORD, *Gloucestershire.*—The new and handsome chapel, just erected, was opened July 31st, with sermons by Messrs. H. S. Brown and James Smith. About 1200 sat down to tea. On Aug. 5, sermons by Dr. Thomas and W. Jones. Nearly £220 were obtained. This was a noble effort, for most of the members are working men. They need further help, and they deserve it.

BAPTIST BUILDING FUND.—At the 35th Annual Meeting, held July 10, it was stated that last year eighteen churches had received loans or grants to the amount £1835. It is proposed to raise £10,000 in five years, the regulations to be under the control of subscribers, and churches making collections for the fund. Several handsome subscriptions were promised.

THE HON. AND REV. BAPTIST NOEL having announced by printed bills his intention to hold Divine service, on the 29th July, in the saloon of the Frankfort Hotel, in Hombourg, a large assemblage attended at the place of meeting. They were met by a printed notice from the Government that the service was not to take place.

MR. SPURGEON'S NEW TABERNACLE.—On Tuesday, Aug. 21, another large meeting was held to promote this great design, when £1000 was secured, but £4,500 more is required.

LATCHFORD, *near Warrington.*—The foundation stone of a new baptist chapel was laid at this place, July 10, by A. Brown, Esq., of Liverpool, to supply the place of the "Old Barn Chapel" at Stockton Heath.

REV. W. BROCK, baptist minister, of Bloomsbury chapel, London, it is reported, has received the degree of D.D. from the Harwood University, United States.

RECENT REMOVALS.—Mr. E. Morgan, of Pontypool College, to Wem, Salop.—Mr. John Jones, of Haverfordwest College, to Maesyrheleni, Radnorshire.—Mr. T. Bumpus, of Stratford-on-Avon, to Sparrow Hill, Loughborough.

PROCESSION OF THE GOODESS KALI.

MISSIONARY.

INDIAN REPORT OF THE AMERICAN FREE BAPTIST MISSION IN NORTHERN ORISSA.

From the Oriental Baptist for June.

"As the time has arrived for us to present another report of our missionary labours in this part of Orissa, we would not fail to record our gratitude to the Author of all our mercies, for the blessings that have attended our efforts for the two years past. And although we have not witnessed all that fruit of our labours that we could desire, still we have seen enough to convince us that they have not been in vain in the Lord

Miss Crawford, who had been a faithful labourer, in connection with this mission, for nearly eight years, left for America in November, 1858. Recent accounts indicate an improvement in her health, and she is expected to return the present year. Our hearts have been cheered by a new accession to our number. Mr. and Mrs. Miller, from America, joined us about the beginning of the present year. They are now located at Jellasore, in connection with Mr. and Mrs. Hallam, where they are diligently engaged in acquiring the native language.

We have been called to mourn the loss of Rama Das, our oldest and ablest native preacher, who died March 22nd, 1859. This esteemed brother and labourer in the vineyard of Christ became connected with our mission in 1840. Long and faithfully did he labour—a living illustration before the heathen of the apostolic injunction, to be 'diligent in business, fervent in spirit, serving the Lord.' He was ordained more than ten years ago. He was always ready to go *anywhere* for Christ, and never seemed weary of his work, though often weary in it. He had great power to interest his hearers, his manner being very winning and conciliating. We shall long remember how regularly he attended the meetings of the church, and how he was called upon to reconcile any difference in the christian community. We have heard the heathen say of him that he was *a good man*; but he has gone to receive the reward of his labours, and they will no more listen to his exhortations; yet the influence of his life will long remain as a demonstration of the power of Christ to save."

The report then states that Brethren Cooley and Smith with their wives, and Silas Curtis, a native preacher, occupy Balasore. Preaching and other means are continued, but serious obstacles obstruct progress. Two only had been added by baptism. The church has now forty members. The christian village, Metrapore, is gradually increasing. The cold seasons are spent in preaching tours, when they often find instances of usefulness from former visits. The boys and girls schools are continued, and the Dispensary has been useful to thousands.

Brethren Hallam and Miller with their wives, four native preachers, and one colporteur, occupy Jellasore. Several have been restored, and four have been baptized. Present number of members thirty-one, some having removed. More attention is paid by the natives to the addresses of the preachers. The christian village, Santipore, or city of peace, is now nearly self-sustaining, and is improving in other respects, though not yet a "model village." The schools are conducted and sustained as usual, but the Dispensary has not had so many applicants as formerly, sickness not having prevailed, and fewer pilgrims passing to and from Juggernaut.

"The friends of evangelization who have so kindly given us their assistance hitherto, will please accept, once more, our sincere thanks. None can regret, more than we ourselves do, that so little has been accomplished. But, both missionaries, and those who sustain them in their benevolent enterprises, must remember that the work of evangelizing a heathen people is peculiarly a work of faith. It is by a continual, though imperceptible deposit that the beautiful, and sometimes massive stalactite is formed. And so it is by *continued* efforts, and these followed by earnest prayer, that we may hope at last to succeed. 'We shall reap if we faint not.'"

THE KARENS OF BURMAH.

The June *Oriental Baptist* contains also a letter from Mr. J. S. Beecher, American Baptist Missionary at Bassein, describing the last Association of churches in that district, which was held at Naupekeh, March 29th, and three next days. Many came two or three days' journey to attend, and at the cost of much hard-earned money. Myatkeh was chairman, with four Karen preachers to assist him. Written and verbal reports were received from fifty-five churches.

"Baptized in 1859	.....	228
Restored	,, ...	22
Excluded	,, ...	62
Died	,, ...	125

Present number connected with 55 churches 5479, which exceeds the whole number last reported by 101."

"We were permitted this year to welcome to our Association for the first time, delegates from a church of Burmese converts, which have been gathered during the past year chiefly through the labours of Brother Douglass, and thus making three new churches that have been formed in this Mission the past year.

The sermon before the Association was preached on Friday evening by pastor Poquay. And that before the Home Mission, on Saturday evening, by pastor Dahboo. Both were very appropriate and excellent discourses.

Sabbath, the last and great day of the Association, witnessed an assemblage of 1400 Karen converts at Naupekeh. But among this great congregation was one convert who attracted more attention that day than any Karen, and this was a Chinaman, who, with his Karen wife, made a public profession of their faith in Christ by baptism. He was the second of his race who has been baptized in Bassein, but there are three or four others who are interesting inquirers, and one other who has repeatedly asked for baptism, but has been deferred, not so much from any doubts as to the sincerity of his faith in Christ, as from the difficulty of communicating with him. These Chinese converts gained their first knowledge of Christ from their intercourse with the christian Karens.

In the afternoon of the sabbath we had the pleasure of sitting down at the Lord's-supper in company with forty-six pastors and about 1200 communicants. It was a season of great interest and solemnity.

The Home Mission held its final meeting in the evening, when seven Missionaries were appointed for the next season of six months, and thus closed the exercises of the Association."

RELIGIOUS.

A Minister Killed by Lightning.—It is our painful duty to announce that the Rev. N. K. George, pastor of the Freewill baptist church, in Franconia, New Hampshire, was instantly killed by lightning, on Tuesday afternoon, June 19, while riding on horseback near the Iron Works in that village; also, the animal upon which he was mounted. Brother George had but recently returned to Franconia, after an absence of two years, which he had spent in preaching with the Freewill baptist church in Springvale, Maine. He was extensively known in this state, also in the states of Vermont and Maine, and esteemed as a devoted and successful minister of the Gospel. His death will be sincerely lamented by thousands.—*Morning Star.*

The Bishop of London, notwithstanding unfavourable weather, preached in the open air at Shepherd's Bush to 1,500 brick-makers; his Lordship has also preached in the courtyard of his palace at Fulham.

Barker *versus* Cooper.—After a sharp correspondence, it has been arranged that the discussion shall take place in St. George's Hall, Bradford, Yorkshire, on the evenings of Sep. 17, 18, 19, 20, 21 and 22.

A Boy Preacher.—During his vacation from school, a boy twelve years of age, has been preaching in Leighton Buzzard, chiefly in the open air. He is short and stout, with an open and intelligent countenance, and many are affected to hear a boy exhorting men and women to give their hearts, as he has done, to Jesus Christ.

St. George's in the East.—It is now said that Bryan King, the vicar, is to retire for a year to rest himself after his long battle with his refractory puseyite-hating parishioners, and that a liberal clergyman will take his place. We are glad to hear that this disgraceful contest is likely to end.

Rowland Hill's Chapel.—As the lease of this well-known place of worship will soon expire, an attempt is about to be made to purchase it. The late Mr. Hill left a fund, now £8,000, for this purpose, but it cannot be legally used.

GENERAL.

New Penalty for Drunkenness.—"An Attorney" calls the attention of a provincial journal to the following important section (sec. 11) in "The Refreshment Houses and Wine Licences Act," (23 & 24 Vic. c. 27): "Every person found drunk in any street or public thoroughfare, and while drunk is guilty of any riotous or indecent behaviour, shall, upon summary conviction of such offence before two Justices, be liable to a penalty of not more than forty shillings for every such offence, or may be committed, if the Justices or magistrates before whom he is convicted think fit, instead of inflicting on him any pecuniary penalty, to the House of Correction for any time not more than seven days."

The Princess Frederick William.—The announcement of the second accouchement of the Princess on Tuesday, July 24, was telegraphed direct to her Majesty at Osborne, from the Palace at Potsdam, without any break or interruption. The young Princess was born at ten minutes past eight A.M., but the fact was known at Osborne at five minutes past eight! This apparent paradox is explained by the difference of longitude.

Quakerism.—We are informed by a correspondent that the Society of Friends have resolved not only no longer to enforce peculiarity of language and dress, but that the law hitherto in force amongst them excluding a member who marries out of the sect has been abolished. Such persons may continue in communion, but their children are not members. *Leeds Mercury.*

St. Martin's Hall, London.—This spacious and splendid building, with other valuable property, was destroyed by fire early on sabbath morning, Aug. 26.

PRINCE ALFRED IN THE BRAZILS.—A Rio Janeiro letter of July 9 announces the arrival of the *Euryalus* with Prince Alfred on board. The Prince landed and, together with his tutor and the British minister, entered one of the Emperor's carriages and paid a visit to his Majesty at St. Christovao. On the 2nd the royal steam yacht was in waiting to take the Prince to the summer residence of the Emperor at Petropolis, which had been duly prepared for his reception. On the morning of the 3rd the Emperor went on board the Euryalus to lunch with his Royal Highness. On the 6th instant, the Prince sailed for the Cape of Good Hope.

BRITISH INDIA.—Next year 1200 miles of rails will be laid down. Already 11,000 miles of telegraph are completed. The taxes last year, yielded one million, next year they are expected to yield three and a half millions. Before the mutiny the troops were 45,000 Europeans and 287,000 natives; now there are 80,000, and 300,000, costing with police, nineteen millions—one-third of our revenue!

SIR MORTON PETO, BART., M.P. has been presented with a splendid silver service, valued at £2,000, by 300 gentlemen of Suffolk, for the establishment of a complete railway system in the county. The Lord Lieutenant presided at the presentation.

THE FUGITIVE SLAVES IN CANADA.—We hear that an attempt is now making in this country to furnish the fugitives with a printing establishment of their own, by which they may advocate their own wants, and the claims of their brethren in bonds.

THE UNITED STATES CENSUS, for 1860, is expected to give a population of *thirty-two millions*—one-third more than 1850.

THE GREAT EASTERN left New York, Aug. 16, and Halifax Aug. 19, and arrived safe at Milford Haven at 6 P.M., Aug. 20.

REVIEW OF THE PAST MONTH.

Monday, August 27th.

AT HOME.—Her Majesty is at present sojourning at her Highland Palace at Balmoral, in Scotland.—The Prince of Wales has met with an enthusiastic reception at all the places he has visited in British North America. The cute Yankees "calculate" that they could find him a wife! But *one thing* will prevent. Can they "guess" what it is?—Lord Clyde has returned in safety and health from India.—Parliament, we hear, is to be prorogued to-morrow. As usual, much business has been postponed, or shuffled over, and immense sums of money, chiefly for warlike purposes, voted within the past few days.—A noble subscription has been opened for the sufferers in Syria.—The state of the weather is exciting great alarm for the crops, but there has been an abundant harvest in America, where extensive shipments are now making for this country.

ABROAD.—The latest reports state that Garibaldi has landed on the Neapolitan coast of Calabria, and taken Reggio. Great alarm prevails in Naples and Rome. None of the Great Powers have yet interfered. It is said that Austria will not, except Venetia is attacked.—The Prince Regent of Prussia and the Emperor of Austria have had an interview to concert for mutual safety in case Napoleon again disturbs Europe. But the Emperor and Empress of France are gone on a tour to Savoy, Nice, Corsica, Algiers, and Tunis.—No news yet from the expedition to China, but rumours of contests between the Imperialists and the rebels of a frightful character.—The United States people are busy about their coming Presidential Election. Their visitors from Japan have returned.

Marriages.

July 2, at Tewkesbury, by Mr. W. Howieson, baptist minister of Walworth, the Rev. Thomas Wilkinson, to Emma, daughter of Mr. Charles Clifford.

July 4, at the baptist chapel, Bewick-street, Newcastle-on-Tyne, by Mr. Walters, the Rev. W. K. Armstrong, B.A., of Ashton-under-Lyne, to Jane Ivison, daughter of the late Mr. Adam Potts, of Newcastle.

July 7, at the baptist chapel, Paulton, by Mr. T. Davies, Mr. John Rossiter, to Miss Carter, both from Radstock, Somerset.

July 9, at the new baptist chapel, Appledore, Devon, by Mr. Philip Gast, Mr. H. C. Jones, of Plymouth, to Miss Elizabeth Serjeant, of Appledore.

July 12, at the baptist chapel, Long Buckby, by Mr. Thorpe, Mr. Joseph Elkins, to Miss Emma Ashby.

July 15, by license, at the baptist chapel, Hamilton Place, Chester, Mr. W. E. Griffith, of Crewe, to Sarah Venables, eldest daughter of Mr. W. J. Hacker, of Chester.

July 15, at the baptist chapel, Archdeacon Lane, Leicester, by Mr. Johnson Barker, Mr. Joseph Wilmot, to Miss Sarah Newby.

July 15, at the baptist chapel, Ashby-de-la-Zouch, by Mr. Gray, Mr. John Oldacres of Carlton, to Miss Lovett, of Worthington.

July 17, by licence, at the baptist meeting-house, Soham, by Mr. W. W. Cantlow, of Isleham, the Rev. C. J. Middleditch, Secretary of the Baptist Irish Society, to Mary, daughter of Thomas Peek, Esq., Soham.